Astrologia Reformata:

A
Reformation of the Prognostical Part
OF
ASTRONOMY,
Vulgarly Termed
ASTROLOGY.

BEING

An Experimental Detection, and clear Demonstration of the hitherto greatly mistaken, and dubiously controverted Grounds and Principles of that unvaluable Science.

And to this First Essay is also annexed the (Never yet publickly given) true Positures at the Birth, and a Prediction of the Death, of the present *French* King.

By ROBERT GODSON.

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BIBLIOTHECA · B

To the Most Illustrious Brotherhood of Wisdom, the Royal Philosophical Society of *London.*

Gentlemen,

IT *can neither with Truth nor Modesty be denied, but must (and will by all truly Astrophilar Spirits) be freely and thankfully Acknowledged, that those many accurate Observations of the places and motions of the Heavenly Bodies, which have been happily and industriously made in the present and some late preceding Ages (after Mankind was awak'd from that Monk-rock'd Security in which it had been lull'd for several generations, and Learning and Religion in some measure restor'd to their genuine use and design, of being means to attain to a due knowledge of God, and even sensible conviction of his Nature and Attributes, and to be profitable helps to direct us in our Affairs and Conversations,) have by the diligence and Industry of sundry Learned Men of great skill and Dexterity in Cosmometrical Rations, Proportions, and Operations, been so well and ingeniously used and im-*

proved to the end intended by the laborious Obſervators, that they have greatly advanced that part of Sydereal *Science, above what it had ever before attain'd to, if not almoſt to its utmoſt pitch of perfection.*

Yet is it alſo but too bewailably manifeſt that the Inſtitution of Cœleſtial Obſervations, and the thence detection and deduction of Planetary places and motions, and compoſure of Aſtronomick Tables, have of late been generally undertaken, by perſons little skilled, if not rather wholly Ignorant, of Sydereal *ſignifications; and ſuch as knew little elſe concerning the Heavenly Bodies, beſide an uncertain and imperfect notion and account of their number, order, revolutional periods, the quality of their orbs, and frame of the Mundane ſyſtem, and the craft of wielding a Quadrant or Teleſcope, and of performing the ordinary Trigonometrical operations; With which imperfect ſtock of Aſtral Skill, many have of late undertaken to frame Tables of the Heavenly motions, and do as confidently ſet up for* Aſtronomers, *as if they had the knowledge of* Daniel *or* Abraham. *A pretence altogether as Abſurd and ridiculous, as if one ſhould take upon him to write a Medical Diſpenſatory, without any farther knowledge of Herbs and other Simples, than only a lame and defective notice of their number, colour, ſhape, places of growth, yearly ſeaſons, and other meer ſenſible accidents and outward Circumſtances.*

And

And in regard of the great myſteriouſneſs of uranical portentations and the conſequent difficulty of truly underſtanding them; which requires not only common Reaſon and Diſcretion, and a fame-or-gain-ſpurr'd diligence and Induſtry, by which alone the Metrical or Mathematical part of this Science may be laudably practis'd and cultivated, and accordingly now-a-days commonly is ſo; But alſo a particularly adapted Temper and Capacity (Aſtronomers *as well as* Poets, *being rather the handy-work of Nature, than either of Art or Education:*) *A propenſion to it purely for its own ſake, and a ſpirit unbyaſſed by lucre and partiality, without which the greateſt endeavours will prove utterly vain and fruitleſs. And finding alſo that the unhappy thirſt of ſecular gain, and of the frothy reputation of various knowledge, is now ſo predominant in the minds of the far greater part of the pretended Votaries of Wiſdom, and (amongſt the reſt) of the Profeſſors and purſuers of this Science; Inſtigating (or rather ſeducing) them vain-glorioufly to tamper with ſo many ſeveral Studies, and thoſe alſo utterly unneceſſary, and widely irrelative to each other, any one of which (to be duly skillful therein) were alone enough to employ the whole time and faculties of any one Man, That they never become competent, and much leſs perfect in any; but are generally ſo weak, imperfect, and inſufficient, that their practice is commonly ſucceſsleſs or pernicious to their Clients,*

and no less Ignominious and discrediting to themselves. It may still be sadly said and lamented, that Astronomy *is but (or hardly) half restor'd, being but (as* Adam *before his Inspiration) a meer Body without a Soul.*

For we live in an Age wherein as well the matter as the methods of Study and Learning are chosen rather for their fashionableness, and for their publick esteem among Gowned or Estated Men, especially who have long practis'd and profess'd them (though a Divine Pen has long ago assur'd us, that great Men are not always Wise, nor the Aged universally Men of understanding) than for their own Intrinsick dignity or excellency; And rather for their promisingness to the secular Fame, Promotion, or advantage of their Professors, than their tendency or necessity to the Benefit or Utility of such as consult or employ them. And wherein Youth is by the modern unhappy methods of Education, kept so long in the Porch of Wisdom's Temple, in Learning a parcel of silly mis-called Arts and Old Foreign Tongues, little or nothing necessary for any but wrangling Clerkers (who are but a small and the most needless part of the Professors of Science) and in Conning and Contemplating those Paganish Fictions, Dotages, and Macrological Impertinencies, contained in the Books commonly used for that purpose; That they never are permitted to enter her inner Courts, or have but a very small time to abide t[illegible]re, and much too

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ſhort to gain a true knowledge of her ſolid myſteries. Beſide that their native faculties are ſo diſtorted and depraved by ſuch frivolous and Sophiſtical (pretended neceſſary) preparations, and their Heads and Fanſies ſo ſtuff'd and cloy'd with Idle and Abſtracted (and moſtly or generally Erroneous) Notions, who leave no time nor room for ſound and practical knowledge: That if the Laws of the Land, or the weakneſs of their Patrons or Clients did not contribute to enſure them an ample or competent livelihood, the ſolidity of their knowledge, and ſucceſs of their practice, would never be able to procure it, either by Phyſick, Aſtronomy, *or* Divinity, *the three great branches of Myſtical Science: Each of which may abundantly be proved to be extreamly corrupted and erroneous, even where they are vulgarly reputed and moſt confidently pretended to be moſt pure and Orthodox.*

Neither indeed can it poſſibly be otherwiſe, when ſuch an invincible variety not only of ſpeculative, but even of the profoundeſt and moſt difficult practical Arts and Studies, are undertaken by one individual Perſon, for whom any one of them alone were ſufficient, though as highly fitted and qualified for it, as God and Nature do enable any to be; nothing being now and for ſome Ages paſs'd more common, not only in Colleges and Univerſities, but in other places abroad in the World alſo, than for one and the ſelf ſame Perſon openly to Study, Profeſs,

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and practice Arts and Sciences so vast in themselves, and mostly or wholly so irrelative to one another, as are Medicine, Logick, Rhetorick, *Natural* Philosophy, Astronomy, *and all the several parts of* Mathematicks *and* Geometry; Latin, Greek, Hebrew, Chaldee, Syriack, *and sundry other both Ancient and Modern Languages, sometimes a dozen or fifteen together;* Musick, Drawing, Painting, Physick, Astrology, *and some others; or at least such a considerable plurality of these, as that any modest and honest minded Man, who will not belye his Capacity to advance his Reputation (as it is too plain very many do) may easily perceive and will freely confess them not masterable to any competent perfection (save only to make an empty noise and shew before such as little understand them) by any one Man whatsoever. And some of which are not only impertinent too, but even inconsistent with a due prosecution and intellection of the other; for what use of* Logick, Rhetorick, *or* Geometry *is there in the practice of* Physick, *which also is of it self alone a Science large enough for any one Man to master, and the like might be said of sundry others. And albeit that Astrological Information may be of good use to a Physician, (as well as Medical Instructions to an Astronomer, and to many other kinds of Persons and Professors beside) yet does it not therefore follow that he must of necessity Study both Sciences himself,*

himself, (for then every Man should be master of all Arts and Trades, because he has oftentimes use for them.) But he rather should in his practice of the one, derive and receive all necessary helps by the other, from such as make it their whole Study and Profession; and the same may be said of Tongues, and all other Arts and Studies: for while Men apply their Minds to so many several Sciences, each of which is so vast and profound, and so little pertinent or related to the rest, they only become meer pratling smatterers in all, but are really Dexterous and sufficient in none.

Hence it comes that this transcendant Science, the most precious gem amongst the Treasures of Wisdom, the clearest Glass to behold Almighty Power, and the only Image of Divine Omniscience; which the unbounded goodness of its supream Eternal Author, has ordained for the use and instruction of Man, to direct his steps in this vale of tryal and Tribulation, wherein he is wholly left to his own fate and discretion, and to his native will and disposition in the choice of good or evil, to shift for himself the best he can, though not without gracious promises of providential reliefs and assistances upon his humble and earnest prayers to obtain them, in all such times and cases of extream affliction and adversity, wherein his own Wit and industry fail him; and to enlighten his understanding clearly to see into the dark corners of di-

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ſtance and futurity; that he may not run blind-fold into places and enterpriſes, nor be taken unawares like a Bird in a ſnare, when an evil time comes ſuddenly upon him: Is become ſo utterly depraved and corrupted, that what now commonly paſſes by its name, is very little elſe but a heap of folly and falſehood; and ſo far from any appearance, and from ſhewing any effects of a divine and beneficial ordinance, that many are Opinion'd there is no ſuch Science in nature; whatever others do affirm of its truth and excellency, is nothing but Fancy and Deluſion; whereby this ſacred Lamp of Divine and infinite Wiſdom, which affords all ſatisfaction that the mind of Man can deſire, concerning any thing paſt, preſent, or future, is dwindl'd into ſmoke and ſnuff, and fallen to the loweſt degrees of contempt with many even of good knowledge and capacity, the ſacred and venerable name and Title of Aſtronomy, *being now-a-days wholly attributed to and arrogantly aſſumed and uſurped by the bare Metrical or Mathematical part of it, which is no more but its very husk or ſhell. It being ſadly and ſhamefully obſervable, that the Profeſſors of this as well as of other myſterious and profound Sciences, do, through a baſe thirſt after advantage and applauſe, and a ſordid itch to gain the repute and benefits of a great and faſhionable variety of skill and knowledge, not apply their Minds ſo wholly and ſolely to this ſublime and immenſe Science, (the known*

known fame and benefits of which alone if duly known and understood, were enough to satisfie any one modest Man) as is requisite to a full or competent perfection therein. To which they afford but some small part of only their spare hours, though vast and profound enough to employ their whole time and faculties, so that their skill and practice cannot but be as they are, and as I am even unwilling to think, and very much more to mention.——

The displeasing observation of those dis-ingenious proceedings, and the sway of a strong inclination and affection (by many affirm'd to be the certain symptom of an equal Adaption) to this tallest and beautifullest branch of natural knowledge; occasion'd by the sight of some rutilous specks of Truth discovered and found to be yet unextinguished, in stirring up the modern rubbish of its ruins, have prevail'd with me to relinquish other employments more promising to my secular advantage, and for some considerable time to sequester my self almost wholly from the World, so as to be but little publickly concern'd therein, that so I might gain the greater leisures and opportunities to dive into the depths of this Science; for the certain discovery of whose sublime and excellent mysteries, rejecting the fictitious Volumes and voluminous fictions of meer guessing pretenders, as well ancient as modern; and laying aside all other practical Arts and Studies no way pertinent nor serviceable to this;

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I have closely applied my thoughts for several years together, to an experimentary examination of the Heavens immediately themselves, by a careful and impartial collation and discussion of sundry significant cœlestial faces and positures concerning one and the same particular, the only true method of making and gaining experience: And this not only for the ad-invention of the practical rules of this Science, but also for the tryal of its principles and rudiments, to find which of those now variously delivered by sundry Authors for such, or whether none of those, and what others beside, are the only true and genuine. And herein as my ends have been honest, my affections impartial, my endeavours great, and my desires vehement, so by the favour and aid of the sovereign Author of Wisdom, my Travels have been not unproportionably successful, but effectual to the discovery of many great Truths never hitherto known in the Christian World; and to the perfection and clarification of many others, whereof though some in former days have had some fleeting glimpses, yet was it with so much dimness and uncertainty, as render'd them wholly useless and unprofitable.

And though I shall not yet lay claim to such a degree of perfection therein, as to make all the predictions, and answer all the enquiries proper thereto and possible thereby (for what one Man can be sufficient for these things, who found the Science so defective and corrupt as I did) yet

yet I ſhall I undertake to diſcloſe and unfold ſo many great Truths and excellent Myſteries therein, hitherto utterly concealed and unknown, and many others heretofore but darkly and dubiouſly underſtood, as ſhall be abundantly pleaſing and acceptable to all who impartially examine and make uſe of them, and which ſhall be at leaſt as conducive to advance both the Truth and Credit of the prognoſtical part of Aſtronomy, *as even the very beſt of the many late obſervers and diſcuſſers of cœleſtial motions have contributed to the preſent improvements of the Mathematical; and ſhall abundantly prove to all who are endued with Reaſon, Judgment, and Modeſty, that the great pains and expences employ'd by many, in making ſuch obſervations, and correcting and perfecting the Doctrine of the ſaid motions, are uſeful and ſerviceable not only to the mean and ſhallow arts and purpoſes of* Geography, Navigation, *and the civil diſtinction of Years, Months, and Days, (all which low and inconſiderable ends, which wholly or moſtly tend rather to the gratification of Luxury and a needleſs-curioſity, than to promote any of the genuine ends of true knowledge, may be ſufficiently ſerv'd without any ſuch great exactneſs;) but to other ends as great and excellent as the Heavens are high, their face illuſtrious, their greatneſs ſtupendious, their courſes and motions conſtant and harmonious, and Mens endeavours to diſcover them expenſive and laborious;*

rious; and that the excellent Mysteries contained in and discoverable by this unparallell'd Science, even though we should wholly lay aside all prognostical use thereof (which yet may be very great and beneficial) but using it only as an ingenious speculation (as is all or most of that kind of Philosophy *now in chief repute,) displaying that exact and wonderful harmony which Almighty God has ordained between the motions and positions of the Heavenly Bodies, and the actions and events of all sublunary creatures, is a thousand times more valuable and worthy to be prized and affected by all who delight to consider the handy works of God, than that fanciful Foolosophy now so much in vogue, of making blind guesses at the secret undiscoverable reasons and causes of both the ordinary and extraordinary effects and appearances in nature (such as Comets, Magnetism, Winds, &c.) and at the meaning and design of old defaced Inscriptions, and new found Relicks of Antiquity, and many other such trivial and useless matters, which many now-a-days make a great noise and stir with; or I may rather say it doth as much exceed them, as the Heavens surmount the Earth, and the Wisdom of God transcendeth that of Men.*

Neither do I doubt but strongly and reasonably hope, and with God's Assistance fully purpose, by the use and help of due means and endeavours, to raise it to that degree of claritude

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and perfection, that all who apply themselves hereafter thereunto, with honest and sincere affections and intentions, and a desire to be thereby serviceable to their generation; and who by certain and never failing rules which shall fully and faithfully be given for that purpose, do find themselves duly qualified and capacitated for this Study, shall by their own experience and endeavours be speedily able to supply what is wanting from mine; and by their honest and ingenious practice and exercise thereof, and daily demonstration of its excellent use, and of the great good that may be done thereby, declare it as fit and necessary for the Courts *and* Dominions *of Christian Princes, as it was and still is reputed to be (though but very dimly and imperfectly understood) in those of* Heathens *and* Mahometans. *This said Mantical or Prognostical part of* Astronomy *(commonly though less properly termed by another name,) being a Science wholly consisting of real wonders, as great as ever the power of God did expose to the sight of Mankind; who may thereby daily behold the Tragedies and Comedies of secular affairs pre-acted by the Planets on the Stage of Heaven, in a far more exact and elegant manner than they are usually re-acted in Earthly Theatres; and thence may attain to a competent Assimilation of his Maker's Omniscience, in the Knowledge of whatsoever his Mind or Spirit can desire concerning any thing past, present, or to come: And this*

by Means far more ſure and infallible, than the ordinary ones of Hiſtory, Report and Conjecture.

As a Teſtimony of my Succeſſes and Improvements in this Science, and an Earneſt of what I promiſe and purpoſe further to perform therein, I here offer to Your Sagacious Worthineſſes (whoſe ſeveral diſtinguiſhing Titles and Dignities I ſhall not now inſiſt on) the following Obſervations and Experiments; not by craving Your Patronage, and by the Prefixure of Your Name, to concile unto them any greater Favour or Eſteem abroad in the World, than what their proper Merit ſhall be able ſelfly to procure them; a Shift, which, though now very uſual with many others, yet am I as far from deſiring as I hope theſe are from needing it: But rather to recommend to your Favour and Eſteem this ancient and venerable Science, which as I am ſorry to have been hitherto neglected by You, ſo I am in hope, that by means of the enſuing Illuſtrations, it will henceforth appear at leaſt as worthy as any thing elſe whatſoever, to be enrolled amongſt the Subjects of Your generous Diſquiſitions. And therefore, hoping and deſiring Your zealous Co-operation herein, ſo far as the Matter ſhall be found meritorious thereof, (which for the future I do not doubt but it will,) I ſhall here with all due Reſpectfulneſs conclude, and always humbly remain an unfeigned Well-wiſher to the proſperous Succeſs of all Your ingenious Travails and Endeavours.

R. G.

Uranomantia Reformata.

The First ESSAY.

Shewing how to rectifie the Genitures of deceased Persons, by the two principal and most common Accidents of Humane Life; namely, Marriage, and Natural Death. And thereby preparing a plain and easie Way to discover the true Method of performing the same by all others. And consequently, affording a never failing Key to unlock the whole Treasury of Genethliacal Mysteries: Which has hitherto lain hid from Ages and Generations; but is now here partly, and shall shortly be more fully laid open to the Sight of all Men.

FOrasmuch as that I now undertake and intend to unfold the sublime and sacred Mysteries of the Heavenly Science, and to declare how and in what manner are represented and portended thereby, the Actions and Events of all Earthly Creatures; whether whole

Nations in general, or ſingle Perſons in particular. It ſeems moſt convenient to begin with that part of the ſaid Science, which concerns the Genitures of Mankind, and ſhews how by the Poſitures of Heaven at the Moment of a Perſon's Birth, or firſt Entrance into the World, to fore-ſee the ſundry Actions, Undertakings, Changes, Diſpoſitions, and all other Circumſtances and Occurrences of his Life, and the Time and Manner of his final End, or Death: As being a Branch of this Divine Skill, which many account, of all others, the moſt uſeful; and therefore is by moſt Modern Profeſſors chiefly purſu'd and cultivated. And in the performance hereof, it will be ſafeſt and ſureſt, and conſequently fitteſt, to begin with thoſe Actions and Events which are common to all, or the greater part of Mankind; and are alſo the Extremities of their ſeveral Kinds, and therefore moſt obvious to Experimentation, and their ſignifying Particulars moſt remarkable and diſcernable. Which ſaid moſt common Actions and Events I affirm to be, Marriage, and Natural Death: Of which, the former is the Extremity of Love and Courtſhip; and the latter, of Diſeaſe and Sickneſs; and being both of them incident to very many, their true Signs in the Heavens are much more ſpeedily and eaſily diſcoverable, than

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are the Signs of Chances that happen only to ſome few; and are therefore the ſureſt means of Genethliacal Rectification.

Moreover, the better to prepare the Way to go through with this weighty Task, I muſt in the firſt place require my Reader to be moderately (if not perfectly) verſed in, and acquainted with, at leaſt ſome one Treatiſe introductive to this Science; of which there are already ſo many publiſhed, even in the Vulgar Tongue of this Kingdom, by Mr. *Lilly*, Mr. *Gadbury*, Mr. *Coley*, and many others, that all who have them not already, may very ſpeedily provide themſelves. And nextly, I ſhall lay down ſome fundamental Maxims, or Propoſitions, whereon to raiſe, and firmly ſuperſtruct my intended Genethliacal Edifice; ſome of which are wholly novel to the World; and though others of them have languidly glimpſed to the Apprehenſions of ſome few Authors, yet ſo very dimly, ſeldomly, and uncertainly, that they plainly appear to be doubtful and unreſolved whether they were true or no, or any whit more true than ſome which by others are oppoſed unto them: Whereas I certainly know, and ſhall in due time abundantly prove them to be beyond all Exception.

1. That the only true, effectual, ſignificant, and Divinely ordained, as well as

most rational Division of the Heavens into those Prognostickative Partitions which *Astronomers* term Houses, is that which divides the visible or apparent Sphere of each particular place or point of the Earth, whether City, Town, House, or other place of Birth or Residence, into twelve equal Shares or Portions, by Lines meeting at the North and South Points of the *Horizon*, and equally distant in the said apparent Sphere's own Vertical Æquator, or Circle passing from East to West.

2. That those Essential Dignities and Debilities, and Geocentrical Configurations of the Planets, handed down to us in these after Ages, by *Ptolomy*, from the ancient *Chaldean* and *Ægyptian Astronomers*, are sufficient, of themselves alone, to signifie all things properly significable by such Matters, either in a Nativity, or any other Face of Heaven; and are also the only true and significant Dignities, Debilities and Configurations, by Almighty God ordained so to do: The *Keplerian* Aspects, *Placidian* Familiarities, and pretended Planitary Dignities and Debilities vended to the World by some late and modern Authors, being only the hasty, groundless, ill digested Fancies of rash and idle Brains, and single vain-glorious persons; who, though but little read or skilled in this Science, and as little acquainted

quainted with the true Methods of making Experience therein, to which, by reason of their many other Studies, they afford but the very least part of their Time and Endeavours, would nevertheless pretend themselves, and fain be thought able, by their very few and seldom Searches and Trials, to discover the true Grounds and Principles of this Science, better than the whole many-aged Succession of the zealous and industrious Ancients, who wholly devoted their Time and Endeavours thereunto.

3. That in all Humane Genitures, whether of Males, or Females, the first Marriage is always signified by some Direction of the Mid-Heaven to the Body, or some Ray of the Lord of the Seventh House, agreeable to the Quality and Success of the Marriage, who or whatsoever Planet the said Lord of the Seventh be: For *Saturn* and *Mercury* are in this case as effectual and significant as the *Moon* or *Venus*; and these latter no more so than the former, but only by their being Lords of the Seventh; and never but when they are so; neither do the Directions of the Ascendent, *Sun*, or *Moon*, to any Planet or Aspect whatsoever, ever produce or signifie Wedlock; as shall in due time and place be plainly proved.

4. That Natural Death, by Sickness or Distemper of Body, is in all Nativities, of

whatſoever Kind or Sex, denoted and accompliſhed by ſome Direction of the Cuſp of the Aſcendent, or Firſt Houſe, to the Malefical Body or Beam of ſome Lord of the Sixth Houſe, or elſe to the *Moon's* Southern Node, commonly called the *Dragon's-Tale*. And in this caſe, the evil Aſpects, even of *Jupiter* and *Venus*, are full as efficacious as thoſe of *Saturn* or *Mars*; neither of whom have any Power or Significancy of Natural Death, but when they are Lords of the ſaid Sixth Houſe; and then ſo have the other five Planets alſo; that is to ſay, when any of them is Lord of the Sixth. The Directions of the *Sun* or *Moon*, and much leſs of the pretended parts of Life or Fortune, being never effectual or ſignificant of Natural Death; and the ordinary vulgar Rules of chuſing Givers of Life and Death, being utterly fabulous, and extreamly erroneous.

5. That not all ſuch Directions as thoſe mentioned in the two laſt preceding Propoſitions, are always effective of Marriage, or Natural Death; but only when the promiſing or Menacing Planet is qualified with ſome certain Poſitions, and other Circumſtances, which are requiſite to render the ſaid Direction effectually Mortal or Conjugal, and free from certain others that may obſtruct or impede its being ſo; without which aid requiſite Qualification and Vacancy, (of which

which there are ſeveral Kinds, that ſhall in due time and place be declared,) the Native may perſiſt in Life and Singlehood, notwithſtanding any ſuch Direction. The Ignorance or Inconſideration of which Aſſertion hath cauſed ſome late and modern Profeſſors to run headlong into the greateſt Abſurdities; vainly, weakly and raſhly concluding, that becauſe (in their Eſtimate, or Corrected Figures) the Aſcendent overpaſs'd the Body or ill Aſpect of ♄ or ♂, in ſome Nativities, eſpecially wherein, according to their rules, it was not Giver of Life, therefore ſuch a Direction could never kill in any.

6. That though Rectification by either of theſe ſaid Accidents, if duly and diſcreetly performed, will yield and produce the true Figure of Birth ſo ſufficiently near as that Judgment may by a skillful Artiſt be ſafely given thereof, both as to the Native's general Fate, and Time of his particular Actions and Occurrences, without any conſiderable Errour in point of Time, but what may be redreſſed by other Means; yet is it not to be expected, that from any Figure ſo rectified, the very Year or Month, and much leſs the Day of any other fore-going or following Accident, will be exactly pointed out by Directions only, ſo as that the Directional Diſtance between any two promiſing

promising or threatning Bodies or Aspects directed to, and the Temporal Distance between the two Accidents signified by them, should (especially in Accidents which happen many Years asunder) be always punctually and precisely equal; which I clearly find they never are, though never considerably differing; but near enough for any necessary Occasion of the Fore-knowledge of such Matters: For albeit that the precise Year and Month, and possibly also the Day of an Action or Event may be deduced and discovered from a Geniture so rectified, yet not by the alone Directions of the Nativity, as some have fansied and suggested, who, had their Measure of Time, and Method of Directing been never so true and genuine, (as it is evident they were not) yet the Errour in their Planets places would have thwarted such a Co-incidence, and was manifestly the Cause of that punctual Agreement in some few Directions and Accidents; which they therefore fondly concluded to be universal to all, and for which the best Tables yet extant are insufficient.

These are all the fundamental Maxims (besides what are common to the whole Science, and already publick from other Hands) which I think needful whereon to raise my intended Edifice; and which, as I have found them most indubitably true, by

a clear

a clear and manifold Experience, ſo ſhall I by the ſame declare and evince them to be ſo to others alſo, even when and where it may to many ſeem altogether impoſſible: And though I could diſcharge my fore-promiſed Explication by many experienced Nativities, not only of my own private Enquiry, which by many Circumſtances I find, and am aſſured to have been nearly eſtimated, and by which I have diſcovered the fore-given Propoſitions to be moſt true and certain; but alſo by many others already publiſhed by ſeveral, and in which I find the ſaid propoſitions to hold true alſo; amply diſcuſſing and illuſtrating each individual Geniture, by inſtancing all its known and conſiderable Accidents, and aſſigning them to their proper Directions, and ſhewing the ſtrange Agreement that is between them, both as to Quality, Time, and all other Circumſtances, (ſave only the fore-mentioned immaterial temporal Diſcrepancy, otherwiſe eaſily redreſſable,) yet ſhall I confine my ſelf to the number of only three, and thoſe alſo already publiſhed by others, and ſuch as are credibly ſaid and granted to have been obſerved with great or moderate Care, and ſhall by me be Aſtronomically proved to have been ſo accordingly, at leaſt near enough for an intelligent Practitioner truly to correct and reduce them.

With

With this said Number and Quality of Nativities I do the rather chuse to begin my Explications; partly that none may suspect or object them to be of my own Timing, or Estimation, a Crime wherewith some (how truly I know not) are now-a-days by others largely and loudly taxed; and partly because that as a Threefold Cord is not easily broken, so a Threefold Testimony is not easily disproved, nor reasonably distrusted, being held sufficient to ratifie the Matter debated, in all, as well Legal as Scientifical Decisions. Neither shall I insist on the Instance or Assignation of any other Accidents in these first illustrated Genitures, but of Marriage and Natural Death alone, unless they all three, and not only one or two of them, were concern'd therein; because I intend to insist upon nothing but what I give a threefold Proof of; as not at all approving of that unsatisfactory Method now followed and practised by the generality of our Professors, who not only do confidently offer to the World for true and exact, when rectified only by one single Accident; and that also assigned to a Direction which has manifestly fail'd of effecting the same in many others, without giving or knowing a Reason why it should do so: But do also give us practical Rules and Aphorisms for the Judgment of a Nativity, deduced from

from only one ſingle Geniture, and which therefore ſeldom or never holds true in any other, to the great Diſcredit of themſelves, and of thoſe who credulouſly practiſe or judge by their Doctrines.

THE firſt Nativity which I ſhall produce, for the Eviction and Confirmation of my ſaid Propoſitions concerning Marriage and Natural Death, (intending to do the like for all other Principles and practical Rules of this Science, by degrees, and in due Seaſon,) is, that of the late King *Charles* II. In the Rectification whereof, to reduce it from the eſtimate Time, to the true, as nearly as can be done by accidental Correction, I ſhall make uſe of the *Sun*'s mean daily Motion, as the Meaſure of Time for a Year: Not that I think this too fully, either natural or rational; or that it will yield an exact Equality between the Diſtance of Directions, and their ſignified Events; which I have already propoſed, as a thing not to be expected; but becauſe that, one time with another, it affords as great an Agreement both in all Nativities, and alſo in the various Accidents of one of the ſame Nativity, as any other Meaſure of Time that ever I ſaw propos'd, or could any

any way conceive or ſuſpect to be true and rational, or which had any the leaſt likelihood or appearance of being ſo. All and every of which ſaid ſeemingly rational Meaſures (ſave one or two which I have lately thought on, and ſhall very ſhortly bring to the Touch-ſtone) I have throughly tried by ſeveral experimented Genitures, but never found them to anſwer Expectation any more or nearer than this of mean Motion.

And whereas ſome may captiouſly object, that this confeſſed Unexactneſs may be occaſion'd by a miſtakeful Aſſignation of Accidents to improper Directions; To this I anſwer, That I can give a poſitive General Rule, not only for the two grand Accidents aforeſaid, but alſo for ſeveral others; and expreſly nominate all thoſe Circumſtances and Qualifications requiſite to render the Promiſſor effective or ineffective of them; and prove by many indubitable Nativities, that the ſaid Directions fulfill'd or fail'd accordingly: Which is more than ever was yet done by any Author, and than can poſſibly be done by the Rules and Methods they follow, who make or take ſo many both Significators and Promiſſors, for one and the ſame Accident, (as the *Aſcendant*, *Mid-Heaven*, *Sun*, *Moon*, and ſometimes *Fortune* alſo, for Significators of Marriage; and *Jupiter*, *Venus*, *Sol*, *Luna*, and the *Lord of the Seventh*,

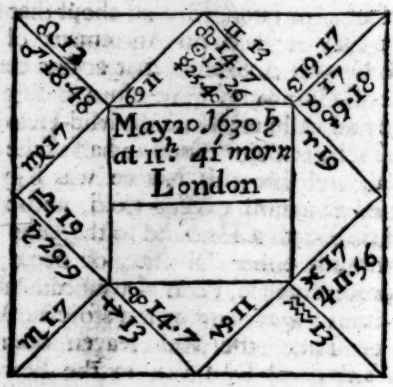
Seventh, for Promiſſors; and the like for all other Accidents;) and ſo many ſorts of Aſpects, old and new, Mundane and Zodiacal, that they can never miſs of a Direction fit enough by their Method, to which to aſſign any Accident, and by which to rectifie any Nativity, without any great Change from the given Time, how much amiſs or miſtaken ſoever; nay, even though both the Birth, and the Time and Quality of the Accidents be merely and utterly feigned, and that no ſuch things really ever were; for having ſo many ſeveral Significators and Promiſſors as aforeſaid, they take that ſeemingly reſemblant Direction to ſignifie the Accident, which in their Eſtimate Figure happens pretty near the time of it, as in ſuch a Variety ſome or other of them cannot fail to do; and do frequently aſſign Accidents to Directions which they grant paſſed over without any ſuch Effects in many other Nativities, even when the Promiſſor had the ſame or other equivalent Qualifications in both: And in each Nativity in which they aſſign any Accident to a Direction, they allow many other Directions to paſs over without the like Effects, though they aſſign the ſame unto them in ſeveral other Nativities. By all which Means, it is very common and eaſie to find a near Agreement of Directions with Accidents, or rather

ther impossible to miss of it, at any Hour of the Day, how far soever from the true Time of Birth; and oftentimes much better at a wrong Time, than the right one; so that a certain Rectification is by these Methods impossible. Whereas, according to the Method by which I practise, (the Grounds whereof I have discover'd from sundry Genitures of both my own and others Observation and Enquiry; and whose both given Year, Day and Hour, appear, and are proved by several observed and related Circumstances to have been very true, and the Moment nearly also,) it is scarce ever possible to find an Agreement of Directions with Accidents, to any reasonable or tolerable nearness, but at the true Time of Birth only; at which time they never fail to agree, and that also with as great an Exactness in Time, as can be shew'd by any other Method whatsoever. All which is abundantly sufficient to evince the Truth and Excellency of this.

These things being premised, and the aforesaid Objection clear'd, I shall now proceed to a Discussion of the Geniture of the Prince above-named; who is certainly known, and generally granted to have been born on *Saturday*, *May* the 29th, in the Year of Christ (according to Vulgar Account) 1630. near about Noon; some saying a little

little before, and others a little after: But Noon we may take for an Eſtimate ſufficiently exact, in regard my Rule of Rectification is ſufficient to lead me to the true Time of Birth, were it a whole Hour or two ſooner or later; for that about that time of the Day it yields no Agreement of Directions with Accidents, but at one certain Point of Time only. Wherefore finding that at the ſaid Eſtimate Time the Mid-Heaven is poſſeſs'd by 17 Degrees and an half of the Sign *Gemini*, and that this Native was Royally married at almoſt 32 Years old, and continued till Death a Husband to the ſame Party, without either Divorce, or open Diſlike or Repentance, I conſider whether about that time of Day, and by the aforeſaid Meaſure of Time, the Mid-Heaven do meet with any good Direction to the Body or Beam of the Lord of the Seventh, or of any Planet, who upon Rectification by ſuch a Direction, will be found to be Lord of the Seventh, at a diſtance agreeable to ſuch an Age: And accordingly, I find a Trine of *Jupiter*, who is not only Lord of the Seventh in the Eſtimate Figure, but alſo upon Rectification by the ſaid Meaſure of Time, and Age of Marriage, is found to be ſo too; and gives the annexed Face of Heaven for the true Poſiture at Birth, with ſo ſmall a Diſtance from the given or eſtimate Time,

as is very consistent and reconcilable with the common and daily discernible unexactness of Clocks, Watches, and Ocular Observations.

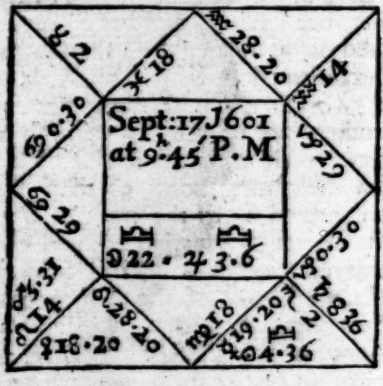


Thus have I rectified this Royal Geniture by one of the said grand Accidents: And though many others do give us many Nativities for true and certain, upon only one single Correction, yet I hold it not sufficient nor satisfactory to do so. And therefore let us examine whether, according to the foregiven Rule, there happen in this Figure, corrected as before, any dangerous Direction of the Ascendent to the Lord of the Sixth, at or near about the time of this Prince's Death: Upon which Examination I find, that

that the Aſcendant comes to the Body of *Saturn*, Lord of the Sixth, nearly about that time, without any Diſcrepancy between the Diſtances of the Directions, and of the Accidents, but what is, and has always been allowed of, as uſual, by all the moſt skilful and experienc'd Artiſts in all Ages. And theſe two Directions do mutually confirm each other, not only by agreeing ſo nearly in Time, with their aſcribed Effects; but alſo by their being Lords of thoſe Houſes, which, according to the traditionally delivered, frequently experienced, and generally received Doctrines of this Science, do ſignifie the Means of the ſaid Accidents: And having alſo ſuch Qualifications and Poſitions in this preſent Geniture, as are ſufficient to render them effectual to thoſe Purpoſes.

THE Second Experienced Geniture, by which I chuſe to demonſtrate the Verity of the two ſaid Propoſitions concerning Marriage and Natural Death, is that of *Lewis* XIII. King of *France*; who, by the Records of that Kingdom, is ſaid to have been born *Septemb.* [illegible]. *N. S.* 1601. about half an Hour paſt Ten at Night; Royally Married in *November*, 1615. but Betrothed

in *August*, 1612. and died in *April*, 1643. Which ſaid given Time, how nearly it agrees with the Time corrected by the ſaid



Accidents, and (which is chiefly to be regarded) the Time of the Acccidents, with the Directions to which they are, according to the Rule, aſſigned, any who conſiders, may eaſily perceive. The perſonal Circumſtances of the Promiſſors (beſides their being Lords of their proper Houſes) being alſo very fit to ſignifie ſuch Events, as ſhall in due Time and Place be declared.

But whereas ſome Curriſh-minded Pretenders, whoſe Annual immodeſt Railleries ſeem to inſinuate, that they uſe this Science only as a Tool of Obloquy and Contention,

tion, may captiously object, That I assign this Prince's Betrothal, rather than his Marriage, to the proper Direction, only for a Shift, because it better agrees with that for his Death. I answer, That instead of jarring at my so doing, they rather ought, as undoubtly every true Lover of Heavenly Knowledge will, be thankful for giving so fair an Occasion of making so useful an Enquiry, whether Sponsation, or Consummation; especially when considerably distant, or that the former happens, and never the latter, be the Time of the Direction's Incidence: To the Decision of which Matter, though I could give some further Light, yet this here offer'd shall suffice for the present.

THE Third and last Nativity which at present I shall produce for Proof of my said Method of Rectification, is that of Capt. *William Bellew*, (improperly, though commonly, called *Bedloe*,) one of the Discoverers of the *Romish* Plot in the Year 1678. the published History of whose Life and Death affirms him to have been born at *Chepstow*, on the 20th of *May*, 1650. near about Noon; and that he died in *August*, 1680. having been handsomly married but

some small time before, between that and his said Discovery. All which Accounts do so nearly agree with the Geniture corrected

by the Rule aforesaid, that Obstinacy it self, unless with the highest Ignorance or Impudence, cannot but freely acknowledge it; his Marriage happening upon the Mid-Heaven's Direction to the Trine of *Jupiter*, Lord of the Seventh; and his Death at the Ascendant to the Quartile of *Saturn*, Lord of the Sixth.

I might

I Might here proceed to a further Demonſtration of the Genuine Truth and Certainty of theſe Rectifications, by particularly ſhewing the wonderfully exact Agreement, which, according to ſound and never-failing Rules, which generally hold true in all Nativities, appears, and is to be found between the Poſitions, Configurations, and the other unmentioned Directions of each of the ſaid three Genitures, and the known Fates, Diſpoſitions, Events and Circumſtances of the reſpective Natives. And the like I could alſo do by the Figures of their ſeveral Revolutions, for the Affairs and Occurrences of each particular Year, wherein any thing remarkable happen'd, or was done; As alſo by producing and diſcuſſing the Genitures of many other deceaſed Perſons, and ſhewing the great and near Agreement of their Death and other Occurrences, according to a ſingle and determinate Rule for each, with the Quality and Time of the Directions which by the ſaid Rule do ſignifie them. But partly to omit a Superfluity of Teſtimonies, as unneceſſary; and partly becauſe the Time or Manner of Death of ſome of them is controverted, or void of Authentick Teſtimony; and partly becauſe divers of them never married, or that I have received no Account of the Time when;

and chiefly for that I intend not to instance any Particulars, but what I give a threefold Proof of; which the fore-going three Genitures will not afford for any other Matters; I shall leave them to be the Subject of succeeding intended Essays.

I could likewise give a further Confirmation to the said Truths, by examining the Genitures of sundry Persons who have marryed, and have had a Direction for their so doing, according to the fore-going Rule: But as they are still living, or died some way unnaturally, (the radical and directional Signs whereof do greatly differ from those of the other, as well as from those many blind Rules already given by many for judging it,) so has there happen'd no Direction yet, or not before their said violent Deaths; which, according to my Rule, could denote a natural Expiration. But to avoid Prolixity and Superfluity, I shall do this only by the Nativity of the present *French* King; and that not so much in order to the said Confirmation, as to clear a great Mistake, or Uncertainty, which the Generality of the Professors and Students of these three Kingdoms are under, concerning the true *Genesis* of this crafty Monarch.

Lewis XIV. was certainly and attestedly born at or near *Paris*, in the Year 1638. on

on *September* the 5th, *New Stile*, at ſome time in the Morning, or Forenoon; the particular Hour of which Birth is greatly diſagreed upon: Some ſaying it was about Four-a-Clock; and ſome, about Eleven: So that there muſt be a wide Miſtake on the one ſide, or the other. But this Controverſie will ſoon be decided by my ſaid General Rules for Marriage and Natural Death; which yield or afford no rectified Time of Birth, whoſe Poſitions and Directions are agreeable, or conſiſtent with the Incidence of the one, and hitherto Non-incidence of the other, and with the reſt of his other

known Fates and Circumſtances, but that which is expreſſed in the annexed Figure; which

which declares the former of the two Estimate Times aforesaid to be nearest the Truth, and the latter the most erroneous; as by many other good Reasons and Arguments I could strongly prove it to be.

This raking and designing Prince was Royally Wedded when aged about 20 Years and 6 Months, at the Access of his Vertical Cusp to the Trine of *Jupiter*, Lord of his Seventh House; whose Qualifications here are such as may render him fully effective of that Accident. And as this great Native is yet alive, so has there yet happen'd no Direction in this Celestial Transcript, which, according to my Rules for Death of all sorts, could be in any manner mortal; neither is there any such likely to happen, till the Ascendant comes to the Quartile of *Saturn*, who is not only Lord of the Sixth, but otherwise killingly qualified also. And this said dangerous Direction takes place about the Sixty second Year of his Age; about which time (the precise Year whereof may be discover'd by other Means, but not by Direction alone) he will certainly and naturally expire, in spight of all the Means that can possibly be us'd to save him. Whose Death, though eagerly thirsted by many who publickly profess this Science; and who, by what they have already done concerning it, do declare they would readily and publickly

ly predict it if they could, yet do plainly appear unable (and therefore afraid) to do it; thereby visibly bewraying their own Ignorance and Insufficiency for all such Undertakings, and Performances.

Thus have I compleated all that for the present I intended, concerning the two Directional Propositions aforesaid; fully purposing, by God's Permission and Assistance, to do as much for the Confirmation of the other Propositions also, and for the Detection and Illustration of all other Principles and Practical Rules of this Science. And though, in handling the fore-going Genitures, I have neither consider'd some Circumstances of some of the given Accidents, nor used some other and further Means of Correction; which would yield a somewhat nearer Agreement than will result from what is already done; yet these single (and only preparative) Rectifications, and the manifested near and regular Agreement of Directions with Accidents, are enough to render the Propositions strongly probable: Which is all that I either designed, or desired.

A Particular Account and Enumeration of the ſeveral Sources, Cauſes and Occaſions of the many erroneous Principles, Doctrines and Aphoriſms, now in, or falſly father'd upon the Heavenly Science of Prognoſtical Aſtronomy.

1. MAny are ſo fooliſhly and careleſly credulous, as to receive for abſolutely true and certain, whatſoever has been deliver'd as ſuch by the more ancient and more famous Authors in this Science, without either receiving from the ſaid Authors, or making for themſelves, any Experimentary Proof or Demonſtration of its Verity; and this even in the Grounds and firſt Rudiments hereof: Which alſo are in ſome Particulars variouſly deliver'd, ſome ſaying one thing, and ſome another; as guided by their own bare Fancies, (by them miſ-called Reaſon,) without the leaſt Teſtimony from any certain or rational Experience.

2. Having eſpouſed ſuch affirmed Principles as they fancifully conceit (rather than ſolidly find and know) to be genuine, they then, upon Suppoſition (or rather groundleſly

leſly confident Concluſion) of their being ſo, do by the bare Light of their own weak Reaſon, without taking or ſeeking any Help from Experience, (were they able to make a right Uſe of it,) forge ſuch Rules as to them ſeem ſuitable to thoſe Principles; and accordingly, becauſe the Ninth Houſe is ſaid to ſignifie Religion, (which they only know by Reading or Hear-ſay,) therefore the Lord of the Firſt in the Ninth, or the Lord of the Ninth in the Firſt, muſt needs denote a holy, gracious Native. And a Thouſand more ſuch ſhallow, and daily thwarted Whimſeys.

3. The very Proper Names of the Signs, given them only for Diſtinction, by ſuch as little underſtood their Qualities; and merely becauſe at that time poſſeſſed by ſome Conſtellations very imperfectly reſembling the Things by whoſe Names they were called, are by many very ridiculouſly made a Rule whereby to judge of their ſignified Natures and Diſpoſitions, and of the Inclinations and Propenſions of thoſe Natives, whoſe perſonal Significations are placed in them. And therefore, if in *Taurus*, the Party muſt be laborious; if in *Leo*, fierce and cruel; if in *Scorpio*, falſe and treacherous; if in *Aquarius*, gentle and courteous; and the like of all other Signs, and for the moſt part quite contrary to what they really are,

as

as are these Whimseys concerning the Four here mentioned. And the same is done concerning the Planets also, as confidently, as if *Adam* had been their God-father.

4. This Science is inspected and studied by many; not in any vertuous Inclination to consider the Works of God, and contemplate the wonderful Harmony hereby discernible between Fate and Nature, and to be thereby serviceable to their Generation; but merely in hope of reaping Profit to themselves by the Practice of it, if they see any likelihood or possibility of so doing: Or through a sneaking Itch of Praise and Applause; as thinking that if they can but truly predict Things to come, it will be accounted a glorious Business, and make them be every where gazed at with Admiration. And all whose Studies are influenc'd by such Ends, do generally prove but ignorant Botchers in any Mystical Science whatsoever.

5. The most of those who profess this Science, or pretend an Affection thereunto, do busie themselves in so many other Arts and Studies beside, no way pertinent or necessary hereunto, and only because they are gainful, creditable, or fashionable, that it is not possible for them to be compleat or competent in any, but especially in this, which is, of all others, the most mysterious

and

and ſublime, yet is commonly afforded but the very leaſt part of their Time and Endeavours, though vaſt and profound enough to employ the whole of both: Concerning which, ſo much has been already delivered elſewhere, that I need not ſay much here.

6. Many who make a deeper Search hereinto, than by bare Speculation, and (conceitedly) rational Deduction and Inference; and who ſpend ſome Time and Pains in grounding their Knowledge upon their own Experience, by comparing Fates and Accidents with Radical Poſitions and Directions, do yet too haſtily receive, and too credulouſly ſtick to eſtimate Times of Birth, and the given or computed Times of other ſignificant Faces of Heaven, received from the Mouths or Hands of others; and ſuch Poſitions, and other Sydereal Particulars as they find in theſe erroneous Copies of Heaven, they take, without further Scruple, or Examination, to be the true Signs of the ſubſequent Events and Occurrences: Whereas, did they but privately obſerve, and carefully compute ſome few Times of that kind themſelves, and compare them with the Accounts taken by, or received from others, they would very frequently find a wide Diſagreement. And therefore, ſuch as deſire to be perfect and exact, ought, from Obſervations and Computations of their own,

or.

or other curious Artiſts, truly and carefully made, by proper and ſufficient Means, to frame and diſcover Rules concerning, at leaſt, ſome ſmall Plurality of notable Accidents, eſpecially Death and Marriage; and theſe will greatly help to diſcover the true Signs of other Events, and the true Times of other leſs accurate Obſervations.

7. Another very miſ-guiding Courſe, follow'd by many Experimentators, and a great Overſight committed by them, is, That they reſt ſatisfied with ſome very few (and oftentimes one alone) of a Native's Accidents; and this they uſually aſſign to the next agreeably good or bad Direction, which, in their Eſtimate Figure, happens about that time; requiring no more, but that, in a general manner, it reſemble (according to received Rudiments) the Quality of the Event, as to Goodneſs or Badneſs, without heeding or conſidering whether, in all other Nativities, it effect that ſame kind of Accident in particular: Whereby it comes to paſs, that we frequently find the ſame kind of Direction given for Marriage in one Nativity, for Preferment in another, for Legacy in another, for the Birth of a Child in another, &c. never heeding any more, but that the Direction happen (in their given Figure) about the ſame time with the Accident, and be, in general, good or bad,

as

as that is: Whereas, did they diligently enquire and know the whole Series of a Native's regardable Accidents, and turn their Estimate (if it needed a Change) to such a corrected Face of Heaven, as afforded an Agreement, both in Time and Quality, between all the several Accidents and Directions, it would much more rightly guide them to make a right Assignation, and thence to discover the proper Effects of particular Directions more truly; the Omission of which Enquiry, and Lack of which Knowledge, is the Cause that many good and bad Accidents are attributed to (accordingly good or bad) Directions, which do not at all signifie them.

8. The Reports and Accounts of the Time and Quality of Actions and Accidents, both publick and private, are some or oftentimes amiss, and may thereby cause an erroneous Notion of the Significations and Effects of a Planetary Direction and Configuration. Wherefore an honest Student ought to be very careful not to be over-hasty in believing Relations or Histories, without some Plurality of Testimonies, or other very assuring Circumstances; nor to make his Experience by any but such as he is, by those Means, very sure of, and beyond the Danger and Possibility of Deception.

9. It must be confessed, that the long Ignorance of the true System of the Heavens, and of the Frame and Order of the Planetary Orbs and Motions, and of the true and natural Equation of Time, and of other chief Uranometrical Matters, and the consequent Unexactness and great Imperfection of Planetary Tables, both General and Diurnal, has greatly contributed to the many Imperfections of this Mantical part of the Science; which being wholly grounded upon the other, can, even with the greatest Care and Judgment, be no further perfect than that is so. But we hope that as the former daily draws nearer to Perfection, by the Sagacity and Industry of many eminent Skillsmen, so will the other also, whose hitherto Defects are altogether as excusable, though I cannot say that its Errours are so too.

10. Many false and ignorant Pretenders, through a groundless Conceit of themselves, or a base Ambition to be thought what they are not, or a shirkish Endeavour to flatter some Patron or Favourite, do give us for certain Signs of great Vertue, Wit, Wisdom and Happiness, such Positions and Configurations as happen'd in their own, or their soothed Minion's Nativity, how dissonant soever to both Art, Nature, Reason and Experience. And therefore, *Mercury* in the House of

of *Saturn* or *Mars*, or in Reception or good Ray with either, or in Airy Signs, or he ſtrong in his own Dignities, or the Aſcendant or its Lord in either of his Houſes, muſt give a great Wit, and a very ingenious and judicious Perſon; and a Thouſand more ſuch Trifleries, whoſe Untruth is obvious and notorious, as being frequently found to be utterly falſe, and ſerve only to puff up Fools, and incapable Blockheads, as the Natives of ſuch Poſitions very often are, (eſpecially *Mercury* in the Houſes, or in Conjunction with the Perſons of *Saturn* or *Mars*,) with vain and idle Conceits of their Accompliſhments; and afford them Colour for Jackanapiſh Brags and Pretences, when they find ſuch Fables deliver'd by Men of Name, and in large, well bound, and neatly garniſh'd Volumes, which to many Capacities gives great Credit to the Matter.

11. Others, in Spight and Malice to ſome particular Perſon, and to render him hated or contemned, in revenge of ſome (perhaps deſerved) ill Turn, do canker dly propoſe, as ſure Signs of ſome great Vice, Defect, or future Calamity, ſuch Poſitions, Radiations, and Directions as happen at the Birth, or in the Geniture of the ſaid maligned Party. Thus an Infortune in ill Aſpect to the Aſcendant, its Lord, the *Sun*, or *Moon*, muſt infallibly betoken a Villain, or wicked Perſon.

Mercury cadent, weak, or afflicted; one void of Wit and Judgment: And Millions more of ſuch forged Sotteries; which, when attended with the aforeſaid Circumſtances, do glibly go down with many for real Truths, to the Abaſhment of many honeſt and ingenious Perſons, in whoſe Nativities they are often to be met with.

12. Such as ſtudy this Science, do almoſt wholly and generally confine their Endeavours to only ſome one part of it; which is a grand Reaſon of their making ſo ſlow Advances therein, and being all their Lives ſo far ſhort of any competent Perfection: There being many things diſcoverable in each Particular Branch thereof, that may be very helpful to a right Underſtanding of every of the other Branches; and will not ſo readily be found, nor fit Opportunities of diſcovering them be ſo frequently met with by ſuch as apply themſelves to one part alone. And the Part or Branch thus chiefly purſued, is that of Nativities; which, as things commonly happen, is of all others the unfitteſt, in regard that not only the true Moment is uſually much miſ-given, but oftentimes the Day, and ſometimes the Year alſo: And even when the true Day and Hour of Birth are given, yet by the Over-ſight of the Calculator or Publiſher, the Places of all or ſome of the Planets are amiſs, by Errour in Com-

Computation, or Miſtake of the Day in their *Ephemeris*. Of all which kinds of Errour I could give full Proof in ſundry Nativities now publick, and which paſs current for true ones: Whereby Learners and Experimentators are often greatly puzzl'd and diſtracted, as finding no Harmony in the ſeveral Genitures examin'd about any one Accident or Circumſtance, for the finding and framing a Rule concerning it. So that Beginners have need to try a Nativity throughly in all thoſe Reſpects, before they receive it as a Foundation of Knowledge or Practice.

DAVID'S Astrological Hymn.

Psalm viij. 1.

GReat Sov'reign Lord of all created Things,
Whose is the Breath and Life of ev'ry Creature:
How most illustrious, O thou King of Kings,
Is thy great Name through all the Frame of Nature!
Who hast for ever firmly fix'd on high
The Boundless Glory of thy Majesty.

When with attentive Thoughts, and stedfast Eyes,
The Heav'ns, thy Works, I ponder and behold,
The Moon and Stars, and all that in the Skies
Thou didst create, and hourly dost uphold;
Oh, What is Man, I wondring cry! that he,
So frail! so vile! regarded is by thee.

Psalm xix. 1.

THE spangled Heav'ns admired Face and Frame
Do thy Almighty Power and Praise declare:

So

So doth the ſpreading Firmament proclaim
Thy Handy-work, thy Wiſdom, and thy Care.
Each ſeveral Day doth plainly Speech expreſs:
And every Night doth Man with Knowledge bleſs.

There is no Speech that enters Humane Ear,
Nor Language ſpoke within the World's wide Coaſt,
But where they do the Voice diſtinctly hear
Of Heav'n's reſplendent All-ſurrounding Hoſt;
Whoſe guiding Line doth to all Nations reach:
Their Words all Corners of the World do teach.

FINIS.

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